

[REDACTED]
Must Remain in
Transcription Room

TAPE M 981

Tuesday, May 10, 1966

GROUP I

Mr. Nyland: "I want to say something first -- we had our first movements tonight. For me it's a big thing. As you know, movements belong to work. We've had many difficulties in trying to get them started, and I hope now that since we have started this ^{way} ~~week~~, that we gradually can lead up to certain things that could be beneficial to all those who ^{could} take part in it.

One thing you must remember -- when you come here for movements, you come for a very special reason, sometimes ^{even} more than the reason why you come to meetings -- because you want to do something actively in a certain way in which you have the obligation to wake up to yourself. It is something that has to do with the combination of the three centers, and very often ^{as} you know ~~that~~ in a meeting, it is usually only one center -- perhaps sometimes a little emotion connected with mind but it is not as engaging all of you as movements can be. And for that reason movements are a very good opportunity for you to do work. So when you wish to do it that way then you come and you must enter ^{again} and again, you remember I've said this before ^{when} you come here in this room, you come into something, a different thing from the street, and you have to shed many things that belong to ordinary life ^{if} that you possibly can. And you come here yourself, the way you -- maybe you can be yourself; also the way you should be and the way you very seldom are; and that the attempt that has to be made is simply to be here simply and essentially, and to leave all the different things of ordinary life, let them drop off, as much as you can. And it just happens to be your body which comes here -- and your mind and your feeling, it will function, of course -- but that ^{what} ~~which~~ is

the real kernel of yourself, ^{the essence} ~~as sense~~ of your being, that has to be present. And you come with that, that ^{what} ~~which~~ you are in reality.

"I think there were about thirty six tonight; it's too many. If we can't change it a little -- that's why I suggested that we split it up into two groups now, preferably on Friday, ^{for} because those who are just new, and on Tuesday, ^{we'll} will continue with this. For this Friday, not as yet; ^{so} ~~for~~ next week, Tuesday, everybody who was here can come. There were a few latecomers. We start at seven -- and don't come late because the door is locked. On Friday it will be at six-thirty in order to allow for music the same evening. ¶ Next week on Tuesday, for movements we'll take the second obligatory. Terri will play then. As you know, my plan is to have different people play to the extent that they can know enough about music, just to give those who play at other times to take part in the class itself, ^{it} ~~it~~ will have to be divided a little bit. So far I think the floor can stand it as long as we don't start out with too many dervishes and dervish dancing, I think ^{will} ~~it would be safe.~~ ¶ ^{that's as far as movements are concerned} ~~So now, let us start movements.~~

"What do we want to talk about tonight?"

Tom Harris:

Question: "I thought we might ask a joint question concerning some ~~line~~ * * * ^{it's} sometime ago, and ^{with} this business concerning say the conflict of one's profession ^{And} / work. This is especially the case where one has a profession that involves a great deal of mind, the intellect, heart, [?] (conscious) and doing a little too much of it seems to paralyze the possibilities of work for awhile. Some of the effects of it are lack of sensation of body, lack of consideration of others, and general irritability ^{with} of the situation. ^{And it} ~~It~~ seems that this in order to accomplish anything in this kind of work, ^{why} it is necessary to do it for a long period of time, that is, this professional work that we're talking about, and intensively, in order to get ^{any} results, ^{so} ~~so~~ it's not a very satisfactory task, to say ^{going to} ~~that~~ I can't use this as a task to

wake up. And so I wonder in the ^{light} ~~lack~~ of that how would you suggest that we can possibly use the situation."

Mr. Nyland: "Cut out the profession."

Q: "How to do that gracefully."

Mr. Nyland: "Now I don't know, ^{when} I think, in the first place/the profession will enable you to develop one or another center, at the expense perhaps ^{that} ~~of~~ whatever is left over (?), then I think it makes it a little more difficult when the profession has to be maintained. I still think it is possible to find times outside ^h the professional time that has to be spent for attending to the profession only, and I think that if you start to equalize it, you don't have to be in a profession 24 hours a day or 18 hours a day or even 16. I think maybe 8 hours total, ^h ~~for~~, and 8 hours that you are more or less free. The difficulty there, ^h of course, ^{is} that when your mind is busy in the first 8 hours or in the 8 hours of the profession, then, ^h of course, it is also a little bit difficult to attend to it when you have so-called freedom. I think, ^h though, that I would not change anything unless I would be sure that I've exhausted all the possibilities of the other 8 hours. And I think that is a matter of much more, to make up your mind, not to allow your mind to become predominant, and also to try to develop the other centers. Don brought it up a few times. We have talked about ^{it. Physically,} ~~this.~~ ^h Of course, it is of help if one becomes physically engaged in certain things even without a feeling. But very often when the mind ^{has become} ~~becomes~~ over-emphasized and the feeling is a little bit receded, and you have to give it special stimulus, and that becomes an individual case. How can one get a little bit more feeling or exercising of feeling, depends on one's type. That does not mean that it necessarily is pushed in the background because of a professional inclination in the direction of the mind. But one may set out with a perfectly well-

developed feeling center and then also have a mind that becomes a little more predominant and the other is pushed in the background a little, but still is there as material. So if one wants to exercise it, there is a chance. On the other hand, if I go professionally into the mental direction, it may be because I don't have much of a feeling^{and} I prefer to stay mental. That's why I say it's a question for each person. I would start exhausting the other hours — nonprofessionally I would not try it during profession at all. I would simply say, 'I have so much time when I get up early in the morning,' and if you then can divide your time in a physical activity, and if that kind of physical activity may be walking, may be chopping wood, may be moving furniture, it doesn't matter what it is, even including swimming, including all kinds of outside activities like camping or pitching a tent, or frying stuff outside, or working in the garden or carrying heavy loads from one place to another, whatever it may be, then that can be done with a wish to do it right. This will help the feeling."

Q.: "What I was concerned also was a certain tendency for the 8 hours to carry over."

N.: "I know, but that ~~is~~^{is}, I think, a question of making up your own mind that you shouldn't let it carry over."

Q.: It seems to be possible for us to execute our duties that we're directly responsible for quite easily, to teach, and administrative work and things of this sort, that there's a certain amount of smoothness and harmony, but in this, but above and that why I'm expected to do something else."

N.: "What?"

Q.: "Research."

N.: "Research?"

Q.: "You see, this is the difficulty."

N.: "Oh! How much research you have to do?"

Q: "Well, it's "

N.: "I mean, have to do according to law."

Q.: "According to law -- none."

N.: "Then I wouldn't do much."

Q.: "I don't."

N.: "For the time being, I wouldn't."

Q.: "You know you have these external pressures."

N.: "Where are the pressures coming from?"

Q.: "Your colleagues."

N.: "Yeah - I know, but even that, ^{er} I would not do it."

Q.: "Yeah, that's ..."

N.: "You know, if that interferes with it, the 8 hours of free time, I would use my free time for some other purpose. If it does not affect you scholastically or is in your way, that is what I mean by the outside law that might determine what you have to do, and sometimes in a certain framework, it may be necessary that you write articles or produce research or that you have a certain standing with your colleagues, you see it's ~~a~~ ^{again something} ~~(- ?)~~. How much will I have to sacrifice for that purpose or not. I think you have to make up your mind about it."

Q.: "Yes, and what about the ^ there's a certain tendency in this to be a little bit dishonest under the circumstances, I mean you -- I don't know how to put it."

N.: "To ~~You~~ appear as if you're doing more research than you're doing."

Q.: "Well, it's sort of expected of you."

N.: "I know, but under the pressure of public opinion."

Q.: "And — we use that in the obvious sense to perhaps make up to that at least?"

N.: "I think one can, particularly when you have the pressure exerted on you and you don't want to do it, for other reasons, I think it's a very good opportunity to be awake."

"I also think it is quite necessary to be clever. ^{And really to,} ~~(-?)~~ as I said now before, to make it appear as if you're doing a hell of a lot of research without doing it. You know, it's a certain cleverness that one can do. You can make it appear and then — unfortunately, it's unpublished as yet because you have still some mathematical ^{formulas} ~~problems~~ to work out and the computer didn't work and — whatever it may be. ^{you} Can't ~~it~~?"

Q.: "Yes."

N.: "Yes, I ^{insure} ~~feel~~ you can, ^{and} you see, because there's something else that is on the other side of the balance, which you also are interested in and which I think you consider more important."

Q.: "That's correct."

N.: "See what you can do, and how clever you can be. I hate to use the word 'sly man' because Ouspensky used it, ^s ~~and~~ ^{of} It's a little derogatory. At the same time there's no objection to cleverness. There's no objection to over-^{balance} ~~bridge~~. It's not that it has to have a premium, but it ^{surely} ~~surely~~ should not be in the way. And this is then a matter of flexibility. And in the thinking, how to do it, I'm almost certain you will have to use your feelings. You know, it will be very interesting. All right? Try to do it for a month. Then you have vacation and you don't have to worry too much about it, unless you have summer

school. Do you?"

Q.: "No, I don't."

N.: "Then you give it a good wallop during the summer."

Don Wehr:
~~Questioner 2.~~: "May I ask a — It seems to me that ^{this} the desire to do research is something — ~~you know~~ — when you're in graduate school, there's a certain spirit among mathematicians that — it's really quite intense — a tremendous pride in doing good mathematics — getting good results, being cleverer than everybody else — the whole business — this keeps coming back in a form, you might wake up one morning and you feel very good — you know, you feel that Oh-you-can-do-something. Now at this point there's a problem of deciding — Well, am I going to sit down and run through the same half hour of stuff that I've done a hundred times before, trying to solve a few particular problems that I've worked on before and, you know, then try to go on and do something else which each time I've tried it, in some sense it comes to dead end. You spoke about drying up in some sense. I think that's certainly the case in my case. This is a very funny problem here."

No, it
N.: "~~That~~ is the question, how much one wants to allow, and how much I want to sacrifice for a certain aim that I consider important."

"Now, I may be in a profession which takes up a tremendous amount of my energy or thought or where I have to put out certain appearances or live like the Romans do and it may not give me much time at all, not even any willingness to think about the possibility of trying to wake up. If I ^{were} ~~a~~ politician and I always have to appear in public as the nice kind man who always knows it and never flies off the handle; if I'm, let's say, running for election and so forth and have to shake hands and kiss babies, I think at such a time that kind of profession, that kind of external world, will

interfere with anything that has to do with the possible development of one's inner life. And it may be ^{may be}, I say ^{that} a profession of mathematics may not be so conducive as working as a laborer ^{on a farm.}"

Q.2: "I have no idea about that."

N.: ^{No,} ~~Well,~~ this is the question, because I don't think it's in profession but it's dependent on how one takes it."

Q.2: "I'm talking about experience now, not about my attitude."

N. "No, the question is, you have the experience because you had the attitude before. You might be able to change the attitude and then you won't have that experience. But it is quite possible in profession itself, particularly when it might give your mind a little bit extra energy or extra development, then it starts to overshadow, as it were, some of the other centers. It's quite possible."

Q.2: ~~Well,~~ ^{what} does one do in such a situation. I mean ..."

N.: "It all depends what you consider that weighs the heaviest. If I want to go and hear someone who's living thirty miles away and I don't have the money, maybe I consider it important enough to walk. You see, it all depends for oneself, wherever one places that what is necessary, and dependent then on a certain hunger that one has, or a need, what you're willing to sacrifice for it. That's why I said in the beginning, "Give up the profession." That's, of course, an extreme case; I really don't mean it."

Q.2: "Well of course, ^{I mean} this is really a very delicate question."

N.: ^{it isn't easy} ~~It is immediately.~~ You're quite right. And sometimes if it is difficult in mathematics, or that kind of ~~a~~ profession, that one then becomes interested

in work on oneself, ^h / It's almost, I would say, ^{it's} unfortunate.

"No, it's not always, because sometimes you cannot do anything about it, and sometimes you can.

Q.2: "Don't you see the dilemma that I'm trying to ..."

N.: "Of course I see the dilemma, without any doubt. But the dilemma is yours. And I think that sometimes ^{you're} in a situation when you have to accept things for whatever they are and then make the best of it. ^{It} This is always really that way."

Q.2: "That's not very comforting."

N.: "No, it is not comforting. At the same time, if I look at the possibility that it should not be that way, or that I wish that it would not be that way, I lose energy in thinking about that. ~~XXXXXXXXXXXXXXXXXXXX~~ ~~XXXXXXXX~~ If I start accepting it for whatever it is, it's already a big step. If I keep on considering that I'm in a very bad situation because this and that and so forth and ^{I have} whatever, a suffering wife who is constantly sick all the time and it takes my time to take care of her and I have no chance even to play with the children, and whatever it may be, I can consider myself very unfortunate. And the more I keep on thinking about that, the more negative I might become, and the less possibility there is for me even to have any interest in developing something else.

"The more I now could accept it and sometimes religious people can accept it as if God is giving it to them for some definite purpose, they will look for the purpose and they will not look at themselves suffering. This is what I meant. If I'm sure that I've exhausted all the other possibilities and really can honestly say conscientiously that now I do not know which way to turn, ^h but you see, I don't think you are there."

Q. 2: "Why aren't I? I mean, logically it's very clear."

N.: "Yes, I think that you could exhaust more than what you have done.

But again it becomes a personal question. It's interesting because ~~I've~~ ^{there are not}

~~known~~ ^{among us} so many mathematicians ~~in my life~~. So maybe it makes you feel good.

And then ^{you} can extend a little sympathy to them, ~~It~~ might help them. "

Tom Records:

~~Q. 2:~~ "I'd like to report on my task which for the second week was to use as few words as possible for three days, on the fourth day to talk freely, excessively. I didn't do it very well again - really, that is to say, I talked a great deal the first three days yet I continually found myself talking and this was useful, as a reminder. On the fourth day, Saturday I was tired and I really felt then I wanted to be quiet and so it was quite an effort ~~at~~ this time to force myself to talk. I was here at the Index and I jabbered quite freely, made sort of a pest of myself I think, and it is interesting that the days were reversed. I really couldn't seem to help myself the first three days, and the fourth day when I could have done the task, I had to do just the opposite. I found continually that I gave in to temptations the first three days to people who came around and wanted to just engage me in conversation, and I gave in."

N.: "So the result is ~~is~~ not much good."

Q.3: "Well no, as I said the task was not completed, yet there were very good results, helping me to, reminding me again of working again and so forth and this type of thing."

N.: "Could you honestly say that you have had experiences of being awake?"

Q. 3: "Again, I've never been awake in the work."

N.: "I know, that is why I ask, because that's the problem, isn't it?"

Q. 3: "Yeah."

N.: "Does it gradually start to dawn on you what is meant ^{it, and} ~~by that,~~ that you know it by experience?"

Q. 3: "I know what it is to be awake, but I can't reproduce it. I can't bring it about by ^{the} work efforts."

N.: "Of course, that's what I mean. Because one doesn't know what it is to be awake, unless you have experienced. You can experience it accidentally, you can experience it because ^{of an effort,} ~~it happens.~~ And the effort so far has not as yet lead to the experience of being awake?"

Q. 3: "No Sir, ^{it hasn't.}

N.: Can you find out what it is that prevents you? Is it too much thinking about it? Can you reduce yourself to tremendously simple life existence? The task was, for not wanting to speak is to reduce exactly that kind of an activity to a minimum. Tensions in yourself, your body, also reduce it. At what time do you have the best kind of relaxation possibility, when or after what you have done or what? Can you link it up with any activity during the day?"

Q. 3: "The early morning hours, this is why I get up early and slowly go through the motions of getting ready for the day."

N.: ^{Do} "When you take a bath? Very hot?"

Q. 3: "Yes, I do this quite often. I do the unroll-the-film at the end of the day. I've been doing this for quite a few months now, ^{and} I can't quite finish up the day on this exercise. I always fall asleep."

N.: "Yeah, it's one of the best ways of falling asleep. Early in the morning take a bath, as hot as you can stand it. ^{Sit} Sink in it for four or five minutes and let the water out. Stay in the bathtub. Have you got a bathtub?"

Q. 3: "Yes."

N.: "Let the water drain ^{out}. During that time relax as the water level is reduced."

Q. 3: "As though the water is flowing out of me?"

N.: You sit in the bathtub and the water will gradually ^Wfloat out — and your legs and so forth, wait 'til, I would almost say, 'til the last drop is out of the tub. But start out when it is warm water. You may get a little cold, but relax your body, at that time, and see ^{can} if at that time you could have an experience of sitting in the bathtub and being awake."

Q. 3: "I have tried this exercise of draining and I really can't seem to get anything out of it."

N.: "Use the water with it; it ^{will} ~~can~~ be helpful. Reduce at the same time also your thoughts and your feelings, you see, just a ^{lump} lot of flesh sitting in the bathtub. Nothing special about it, and any thoughts about yourself, about this ^{and} that, what you like or dislike or so forth, even ^{that} if you get cold, nix, nix. Try that."

Trudy Bortel:

Questioner 4: "Mr. Nyland, please, I need a task."

N.: "A very difficult one?"

Q. 4: "I think anything will be difficult that goes to the root."

N.: "Suzy is going very soon, isn't she?"

Q. 4: "Yes."

N.: "From now until the day she goes, every time you think of her, and you try to think of her often, try to put yourself in your state, ^{of} your feeling and thinking about her, what you wish really for her, what you really wish, that is, what you ~~really~~ understand of her, her ambitions, whatever it may be, and whatever it is that you think might be right. It need not be the same as what she thinks."

Q. 4: "Mr. Nyland, it is amazing, I have been doing this for the last week, exactly this, and something I have to come to understand very well, that you've said, only when you are, you can wish well. I experienced it."

N.: "I was going to add that."

Q. 4: "Yes, and I have done this during this last week."

N.: "Continue it. Trudy, it's very good, because it will give you an opportunity really to get acquainted with yourself. And you can wake up."

Dave Greenberg:

~~Questioner 5:~~ "Mr. Nyland, I've been trying to think this past week about impartiality, in relation to myself, observation, and I know if I had to put it down on paper, I think I could say a good deal about it, theoretically. But when it comes to my own life, and I see what I am, and my manifestations, my relationship with those around me, I, in all honesty, can say I understand very little, or next to nothing. I've had a few experiences which might indicate what impartiality would be. Just to try to clarify it for myself, for example, last summer when you were away and we had to answer our own questions, my wife asked a question and it seemed I

~~Mr. N. I want to say something first. He is~~

answered her, but I was completely unlike anything in my relation towards her than I'd ever been. It was as if it ^{was} ~~were~~ a total stranger, and I was answering somebody who I had no connection with, other than a sincere desire to be, to speak what I honestly knew, and I felt a different relationship with her as if I were free. And I'm wondering if this is impartiality. I know I was more impartial, less partial. And if this would be the right way to begin to understand. I know it's a very complex thing for me, but I want to begin in a very simple, but at the same time very concrete, way, on firm ground.

Mr. N.: You remember, Dave, I have compared this whole question of impartiality with mechanicality. And the realization of oneself being mechanical, ^{that} ~~but~~ then I could accept myself without wanting to change myself at all since I know that the way I am, I have to be. The acceptance of "as is," without any wish for change whatsoever, or even to the extent that I don't define it, what it is, because that, by association, will give something as comparison. [That if I can accept that what is now being seen, in the sense we mean it, of which I become aware of that what I am, ^{at} ~~in~~ If I know that that is behaving in a mechanical way, then I can be impartial to it. And that I think is probably is the best definition there is for impartiality. ¶ But the question is now how do I reach this statement of mechanicality about myself, ^h ~~h~~ The assumption that I am and also the experience that I know that is the truth. I think many times we forget how much is necessary before work really can start.)

Because this applies to every person who starts to work. Immediately they will want to find out what it is to be objective and even for a long time they start to apply it to their behavior, and ^{at} ~~are~~ trying to accept it, and in the beginning it goes fairly well, and after a little while they run into difficulties because either their ~~interest~~ ^{that} is waning more or less, or there are certain other things ~~which~~ ^{that} take over, and mostly the mind will start to take over, ^{and} ~~in~~ considering certain things, ^{and} ~~then~~ one is far removed, even from the acceptance of oneself. So if one sees this as such a thing that will

automatically happen, and that I prematurely become interested too much in the wish to develop an objective faculty, I have to go at it a different way, and gradually lead up to the necessity of becoming objective and impartial. Now what I want to become impartial to of course is that what I am as a human being, behaving in a certain way. And maybe for a long time I have to study myself in my daily life. In the way I actually behave, not only in the relation to other people, but in the relation of things that I have to do, in relation to conditions which are thrown on me, or in which I have to function. And what are the different kind of thoughts and feelings that I have and also a certain way of being active, of behaving whatever it may be, physically--in accordance with certain rules of the game, or that what is laid onto me professionally, where I have to meet certain conditions, the way they are, and with the different friends or acquaintances that I have to associate, that all of that will produce in me a certain form of behavior which I call my own culture, my own civilization. It surely is my world--and which of course is made up of a tremendous quantity of acquired characteristics. Now this particular kind of self study I have to go through in a very simple way by using my mind for whatever it is worth, and my feelings, and I have to come many times to different kind of conclusions of finding out what kind of a man I really am. We leave it alone for the time being that I may not be entirely correct, and that many times I have certain rationalizations that ~~may~~ make me believe that I'm better than I am, or at least that sometimes I don't want to see what I really am, or that I have fear of admitting that I am this or that, or that I rely on the judgment of other people who tell me what I am.)

(It is extremely difficult to come to any kind of an absolute truth, but I can, with my mind, in considering, and this I now would call a form of real meditation. About myself, what is that when I now look at myself during the day, sometime in ^{retr}rospect, sometimes in a projection, ^{of what might happen and I know that} I'm going to behave in a certain way like this. The different cliches that I use in the expression of certain things--that what I already could call a crystallization in myself, which is very difficult to dissolve. Sometimes habitual ways of thinking or feeling or behavior, may times ^{the} different forms that I now call tendencies

of myself, which have grown already into a characteristic. ¶ You see, I have to see that there is all the time in me, as a human being, something that I call myself as a man, and also I have respect to what is a man for me, and what could become an ideal man in the real sense of the word--without defining it as trying to become harmonious--that there is something in me, that is in relationship to different people and for myself, my own attitude towards myself, that many times I do things, about which I'm not entirely clear, ^{sometimes perhaps a little ashamed,} sometimes a very self-willed or conceited, ^{sometimes} extremely interested in a certain result to show that I'm better than someone else, ~~my constant~~ criticism or negativity about other people, all the different things and the conditions that are not right about which I have no control whatsoever, but nevertheless I have an opinion about them, And ^{many} times ^{the} different condition which I think that I would do them much better if I only had the chance of doing them, if I became responsible for it and so forth. All of that, the different thoughts that I have, at any one time during the day, about a variety of subjects ~~which~~ I have no interest in whatsoever, but I make it of my interest. The useless movements I make, the absolute nonsensical ideas regarding feelings about someone else, and my interest, so-called, which is based perhaps on curiosity, or sometimes based on sentimentality--that I include in that the whole variety of things which now fill my life. ¶ This filling of the life, of my life, I call now simply the behavior form of my personality. And there is a long period ^{that} is necessary really to come to grips with myself, without trying to judge it immediately, although when I use my ordinary mind, of course I will try to improve it. But I will improve it then in accordance with certain rules that I have been taught, and usually ~~with~~ a certain form of ethical culture, ^{or} perhaps religiously, in some way or other, that I could become a better man.

¶ So you see all of this preliminary study of myself in relation to other people primarily, and in relation to that what I think when I am by myself and when I, for myself, can really be a little bit more honest, and let my hair down. The kind of friends, again and again, that I associate with, or allow myself to associate with. The kind of time that I spend and I know quite uselessly, but for whatever purpose it is. The strength that I don't have in order to say No. Many times that I feel that I am forced in a certain direction

because conditions happened to be that way, and I not only will blame the conditions, but I will try to explain that I had to be like this, because I myself was lacking something of which I dared or did not dare to take a position. Many things of that kind belong to the history of oneself and you might say psychologically, if I go through certain forms of analysis, I probably will find out the reasons why I am what I am, but this time I'm interested only in stating the fact, this is what I am. ¶ Now in this particular sense, that what is my body or that what is my particular life or my world, becomes for me a laboratory, with which I can operate, and which laboratory has a certain equipment. Some is very good ~~measurements~~ and ~~very~~ good machinery. And some is not very good, but at least it is a laboratory. If I now wish to do some research with it, I first want to find out what kind of equipment is there for me available. And this is really how I study myself and my body, and considering my body, as it were, as if an exploration of the earth, of my world. I would discover that there are many things that are like mountains or valleys or rivers or water or land, or conditions, or corrosion, or heat, or cold of my body, psychologically speaking. Which at the time when I look at them and I don't like it or I compare it to what I would like to become, of course I will try to change, now gradually will come to a conclusion that ~~these~~ ^{and} many statements I make about myself are not entirely correct, but I start to become suspicious about them. ¶ You see, I first must learn how I am in different conditions so that I could predict exactly that form of my behavior on the basis of the facts which I already know. The more I do this, the more I realize the mechanicality of myself. When I said a little while ago, the cliches that I have, the way I simply pressing a button and automatically something comes out. You know I've said it once in a while () and so forth. A little bit, you remember the chickens that give you an egg ^{when} you put in a dime--things of that kind. ^{This is me.} ~~Is this not?~~ Something like that comes from the outside and tells me and I react, and this reacting person, it is me. Now I don't want to see it in ordinary life, because I have excuses for it, and the explanations of which I'm capable, the rationalization and also to some extent acceptance of it, will not allow me to want to think about it any further. Some-
^{a little useless and sometimes it is} times it is, not very pleasant, and sometimes it may be ^{over} ~~very~~ pleasant and I'm so joyful that I cannot see straight. ¶ And all these different things simply mean that for me, although I may have a general picture of myself the way I am, this I now ^{bring} ~~try~~ to work. And immediately when I start to become observant there is

something in me that starts to act against it. And the totality of my world which I ^{so-called} know, or should know, is against me, because in that world I constantly have been able to live and explain things away. No, you see, if I see this as something that is now an obstacle, then it becomes ^{first} just necessary for me to understand what is the equipment of a laboratory before I do any research ^{with it}. When I want to wake up I start on research. That is, I subject myself to certain conditions in which I want to ~~take up~~ see what my behavior will be and then record it in an objective manner. But you see, that already belongs to a different kind of a setting out of a plan, based not only on, not alone ^{on} that what I have, but going in the direction where I as yet don't know where it might lead to.

So the acceptance of myself as a mechanical creature, simply means that I have to learn what is my world first, ~~and~~ and without going into detail in explaining how it happened to be, it would be exactly that I would want to explain why the earth is the way it is, and go down into history in order to show that there was one cataclysm after another, and so forth. I have no interest in it ^{than} and only from a little theoretical standpoint, ^{and} when that afterwards it may be extremely useful ^{to me} to know that there are many root races, according to theosophy, seven in total, that we ^{at} in the present ^{time} form living under live and that we ^{are going} it will go over into number six. Whatever it is, all of that is a very interesting concept as far as my mind is concerned, but I have work to do.

And I must constantly return to that what I must do regarding the digging of the earth, or the planting certain seeds which might bear fruit. Now, when I consider ^{that} that condition which I find myself in, my personality, is exactly the way it is, because it has grown that way and that no one has really taken any particular initiative, ^{than} only those kinds of parts in me which ^{were} ~~are~~ equally subjective. ^{That} And then for that reason I start to doubt that, that what I now consider the truth and what always has been the truth for me in ordinary life, may not be the truth ~~for me~~ ^{is} when I'm trying to become objective to it. You see, with this kind of an obstacle that has come in the way. And I must try to avoid my mind interfering with me. This is really the problem, because the mind will all the time tell you something different, And will always explain it away, and the mind is at that time absolutely your enemy, Is the enemy of that what tries to become objective. And that is why the objective faculty has such a terrible

Every time that I see that I am deviated from the wish to be objective, it is always that kind

time, even in the beginning ^{to} ~~try~~ to exist. The more I now know myself to be what it is, the more there is a possibility for ^{the} objectivity to remain in existence. Because if I understand my condition, my personality, I take away the wind out of its sails. You understand that? It is something that has no more fear about it. I have nothing to fear any longer ~~from~~ that what I already know; there is nothing unknown in me. When I study myself well enough, I know it has to be like that, ^{and there are no surprises} and there are no particular hopes, that it might be different. This is what takes place in one's mind. And of course one's feeling center, that you never can tell, that I hope for the best, that it will not last forever, that tomorrow might be different. All these things are absolute nonsense. Tomorrow will be exactly the same as today, unless today I do something that will make tomorrow different. So the acceptance of myself the way I am, must necessarily lead to that what is an objective accumulation of new kind of facts and data about myself, which I then can say, now that is the truth.

You see one does not get any further by a consideration of what is, impartiality. I only will find it when I actually do it and time and time and time again, and see that I am in ordinary life not impartial, that I'm all the time bound by what ^{ever} I happen to experience, mentally or emotionally, that I'm constantly losing myself in that, and that my mind now, trying to become objective, has that as an enemy to overcome. And the enemy is strong, but when I know its strength, I know what to do. Then it is a matter of strategy, but when it is unknown, and when constantly it comes to the foreground with a little bit of a new face, ^{or} ~~and~~ all the time trying to tell that it is just as good, ^{that} or a substitute, or an ersatz, will do the trick without any particular effort on my part, then of course I'm a fool. This you might call the devil, if you like. It's exactly that same kind of a process that each person had to go through in order to free himself from the bondage of earth. Christ, for instance. It is this kind of freedom when one is in the temple, and the treasures of the earth are shown. Faust, also the same thing, with Mephistopheles. That what takes place, that what is necessary for Moses to go to the Mount Nabe and to have a panorama, and bring back that what was the result of his so-called meditation. That what is necessary for Buddha. That is necessary for us, in order to become acquainted with ourselves the way we are, and then knowing it, then work with ^{that} ~~it~~. The acceptance of that what I now understand of myself to be and which is partly based on, ^{a recalling} ~~we call it~~ (from the past), of seeing how different motivations or factors are in-

making me do certain things, Now become for me a definite fact that I can accept, and on which then, since I have no further fear, I can start. nd So every time I plant myself on the past as it is, and I keep giving myself ^{the} assurance that I know it all, and that nothing new out of the past can be brought to the foreground, and nothing will surprise me. And then I work.

See I can become impartial to that what I understand. Impartiality, truth, will make me free. And as long as I am not free, I'm still bound to that what I have experienced, and my fight is, to undo that what has caused my unconscious experiences. I break the links between my mind, and that what I call the experience on a certain level, unconsciously. I see my mind as something that is going to oppose the neighbor who works to come in and live there in an objective way. Only much and much later after the rest of the mind, and ~~mind~~ usually helped by the feeling, by a certain intuition, a certain knowledge that I receive that after all this objectivity is in line with the totality of development of oneself. The more I see the possibility as man placed in a certain way with the responsibility for himself that he ought to evolve, the more I then, in my ordinary mind have little neighbors who gradually are willing to come and visit the objective faculty and look around and see what is really going on, and will not be all the time critical, but every once in a while I have to crush many things in myself. Many thoughts that I always have cherished, I may have to do away with then. I have to kill them. Several times I have to go against it. Because once when I try to kill them, maybe three other heads will come up again, the heads of so-called associative forms in explaining to me why certain things can be conditioned one way or the other. You see, Dave, there's no way out, there is only to do.)

(If I don't put myself in situations where I have an opportunity to see how partial I am, I will never ^{know it.} ~~grow up.~~ But when I put myself in this research of the laboratory, in conditions of ordinary life, to see actually how I will react and if there is a possibility of a chemist who then looks at this experiment in the form of a little "I", being objective to that what is taking place, that I see that reaction of this body. You see, the chemist looks at the reactions in a test tube. He is not part of the test tube. All activity takes place in that test tube and all he does is to observe it.

Dave: It's a matter of trying to be present to ...

Mr. Nyland: Every time you imagine this now, every[#]time you want to work, try to visualize a chemist with a test tube in which you are. And ^{where} ~~then~~ your little "I" is the chemist. You ^twish your world, everthing belonging to your world, unconsciously, with your feelings, with that whatever your physical appearance is, is all in the test tube. And there are certain things from the outside world which are simply mixed with it, like sulphuric acid or sometimes alcohol or whatever it may be that is going to produce on you a certain activity, and you will react. And there is this process that takes place all the time, as long as I have sense organs, which means for me that constantly an agent enters into me and now produces in me a certain activity, I call it a reaction, chemically speaking, but in reality it is nothing else but a presence of something that is perhaps foreign or not foreign, but in any event, has the ability to act on me and make me react. When will I be immune? When I'm pure metal. When I am a noble gas. When I am such that I have solidity which cannot be attacked, not even with ~~(? aqua-radia?)~~.

You see, this is ~~the~~ ^{the} point. When we talk about what is there in man, that need not be affected by the conditions from the outside. What is it that could produce in him that kind of ^{solidity,} ~~solidity,~~ real solidity, real essential quality, really something not of this earth, something that is quite definitely belonging to a higher form of being which is in man in the form of life, or his magnetic center. That what is his purity, that what is in _____ ② you might say the fool, at the same time innocent, that what is within the lion's den and not being hurt. That is what gives a person searching for that kind of ~~possibility~~ ^{possibility} of a Holy Grail, for that kind of possibility, the Golden Fleece, whatever the symbolism is that is being used, that what is after something, a golden star, like in Hindu philosophy, of that what is real for oneself, when one finds it, then after the reaction is over, it is still there. It cannot be touched.

I have to find ways and means to produce a substance which cannot be attacked. This is ^{the} ~~a~~ problem ^{that} I have as a research chemist. What can I make in myself of something that becomes durable enough, permanent enough, will not be affected by all the conditions in life, so that when I walk through life I can be? And _____ although rain will make me wet, I have a coat. I will not allow it to penetrate. Although people can call me a liar, I know what I am. Whatever it may be on the outside world, that I usually would react to and would take me up, in which I would become partial. My impartiality

I will
is that ~~would~~ not react. This is another way of explaining impartiality, that the reaction need not take place, Even if I happen to become wet, because of the rain.

What is the world to me when I have an aim which is not wordly, ~~and~~ as long as I satisfy ^{for} the rest of the world, that what may be required, and as I've said, ^{my} by self-study, ^{my} by trying to understand the conditions of my body, my earth, my way of living, but that at the same time, with this, the aspiration and the inspiration can be _____ towards something, having settled then ~~that~~ is the line in which I usually live unconsciously, wishing to be influenced by that what might be like the possibility of consciousness as another line, maybe something in me is now staying in this place, being affected by that what acts on me, and keeping the reaction to myself, or sending it in the proper place. Simply because I ^{am} influenced at the same time by that what belongs to a conscious area, which for me, if it could become permanent, would represent a line, also ^a parallel to my existence unconsciously. I am in between such two forces. I ^{am} constantly there because the forces are there, and I'm either taken by one or the other. And I do not wish to be taken by either one. I do not wish to become an angel, unless I ^{have} ~~am~~ first proven to be a man. And if the parallel lines meet in infinity, that is where I go when I walk. Sometimes the expression like neutralizer between the two, the ~~neutralization realization~~ of the chemical reaction is exactly that ^{kind} thing of substance which can react at the proper time with that what is a chemical action either in me or is added to me, by means of the chemist. The chemist becomes then in that case something like a benevolent spirit, trying to tell me, to test me, to see in this test tube how I will react if I will, and then I produce at that time, a certain state, which can counteract that reaction taking place.

You see, sometimes I ^{have} ~~I~~ ^{ed} consider this because I want to have that of me in a state in which it actually can be activated.)

In chemistry there are certain terms, for instance if hydrogen is introduced in a certain reaction, it can become an activity, sometimes in the form of a catalyzer. But the way it has to be in order to be st more efficient — we call it Hydrogen in status nascendi. It means that it is hydrogen produced at the place where it is needed. This is the moment that we are talking about. This is the simultaneity of being affected by one force or another in which in the solution, instead, of leading hydrogen gas into the solution from the outside. It is born — nascendi — it is born at the place where it is needed.

simultaneously with receiving itx both, something is created in me^h
I call it then neutralizer^h which then can make out of that whatever is
given as^{the} material, something permanent and remaining pure, on which ^{one} we can
build, like a rock, that what is required for the building of one's soul.

You see, Dave, it belongs entirely to that kind of a determination for
oneself at times when I ^{ee} say that I'm affected one way or another, by one
person or abother, by one condition or another^h where am I? And what is then
at that time my aim^h if I can remember? If I then can remember the calling,
if I can remember that what I really am, if I can then remember myself the
way I used to be, unspoiled and pure.)

Again, I wish that, and although it may take a long time to undo many
of the layers of civilization, of that what is now education, or value, or
that what I consider my ordinary life, as having a certain validity, because
I ^{have} ~~va~~ experienced it^h that will not help me. What will help me is reaching
finally a magnetic center, which for me is that what is God. If that is there
then I have no further fear. ~~Whenever~~ I see the different people I work with^h
I have to, I cannot withdraw. Work has to be done. I am in the laboratory
because I was born on earth. I ^{am} ~~am~~ not allowed as yet to leave, until the ex-
periment, my research, has been completed, until my report has been sent in
to the boss, to the higher being, who will then judge if I get a degree to go
up ^{further in the scale} ~~towards this~~ if it is allowed for me to continue the building
of that what I now call my soul, if I then have approval—like an architect
wanting to build, from some higher authority, telling me this is the green
light, you can go ahead. You see, this is Kesdjan. Kesdjan for me becomes the
mediator. It becomes a mediant^{um} for me to ~~have~~ have contact with that what is
God for me as man on earth^h and in that, that Kesdjan, this is Christ for me,
because in that it becomes the neutralizer, understanding that what is God the
father, and what is man on earth, and what is within me as holy, making out
of that the holiest of the holy, the essential essecnce, that what will re-
main forever and ever, everlasting eternal. That would be infinity; that
would be of course then God; that would represent then for me the all-present
omniscient and omnipotent entity. ¶ When I say people don't know enough
about themselves, I really mean that they don't study, that they don't think,
that they don't have experiences, that they close themselves constantly to

Whenever I see this as a picture and I then see the totality
of the laboratory, I see the world, I see my world,

all kinds of things which might be useful, that they avoid it, ^{that} And the older they get the more closed in they get, because the spiral runs towards the center in an unconscious state. Whereas the enneagram, it runs into consciousness expanding constantly, getting up higher and higher and then when it is finally at its greatest ^{height} of possible development, it will reduce itself to become in the first place a cone and after that just a point, pointing towards infinity. ¶ You see these pictures, this kind of meditation, this kind of sitting quietly together, and trying to become in silence that what then could affect me, and then what I could hear. At such a time my life then takes on a certain color—one color or another or another—different colors of the rainbow of my emotions. And it ^{that} gradually out of that, trying to make such an octave, This total possibility of myself, the way I am as at the present time, two octaves possibility for me. One is my physical body; that's one octave; it's completed practically. The other Kesdjan, but it is not a real body. It is only a binding because my soul-body is the second octave for me, starting at the si-do of physical and then ^{extending through} its own do all the way up—I call it intellectual development up to its own si-do. So that the Kesdjan connects the two, and ^{the} Kesdjan ^{again} then is useful in making it firmer, reaffirms the situation of the soul body, but totally it is only that what is man capable of on earth, that is man unconscious, and man self-conscious. These are the two octaves for him. The third one which will give the completion of man, not under that kind of an aim, ^{any longer} only lesser, but ^{which} would give him the possibility of further development, is a third octave, above his soul. This represents for man, cosmic consciousness. But he is not man any longer. He then has become part of God and is serving His Endlessness for the maintenance of the world. There are only ^{three} ~~three~~ octaves in the totality of the universe. Only ~~three~~ ^{not seven} ~~seven~~ ^{is an} idea of a phenomenon ^a only, belonging to earth. There are three octaves which combined into one, that becomes infinity.

Well, I say that people don't study enough. I don't think they think. I don't believe they spend enough time in that what they should really spend their time on. I think there is a tremendous amount of waste. I think it is extremely difficult to live on earth and not ^{to} waste time, where everything is an indication that one should ^t make it easier and easier. I think that the conditions are such that they are tremendously difficult for man in order

(to even) remain healthy. And that he is constantly affected by so many other things which require his attention, and particularly when it has to do with living, when it has to do with relationships belonging to one's physical body. All kind of things that belong to that simply will drag a person down to earth and will make him stay there and bind him there, like Gulliver was bound. But out of that Gulliver business and the little gnomes that ^{keep} hold a person bound to earth, out of that he should become ^{how} were the big animals called ^{what} ? you remember ^{what} That what is real for them and that would become a giant, man has within him the possibility of that kind of growth, but he first must realize where he is bound and ^{that} it is constant binding, and that everything in the atmosphere is still making it foggier and foggier for us to be able to see, and that we have gradually more and more lost the possibility of realizing what is consciousness, because of our god damned education, The way we are being taught constantly to just emphasize material welfare. Spiritually a person should be able to understand that there is something tremendously valuable for him to achieve, if he wishes. But for that he must spend the time, and the willingness to sit and think and ponder and to bring together that what is more or less in the direction of a possible consciousness for him. So that after that, when he is conscientious regarding the collecting of such data, and such facts for himself, and in that actually receive the valuation for whatever is there, ^{that} and is right from the standpoint of consciousness, And what is wrong from the standpoint of consciousness, And then that will have the strength, that is his will, the result of his consciousness and conscience, becoming in time his will, to wish then and do whatever he feels he must do in order to join, maybe God, maybe himself only, maybe having the strength to leave that what now binds him. You see, this is ^{the} research. This is the kind of great test. This is the kind of problem which has to be solved by each person. And I say again, in general we don't understand even that there is a problem. ^{let} That alone, that we spend the time on wanting to become engaged in it, and still that has to be the solution for man if he actually wants to grow. Day after day; brick ^{by} ~~after~~ brick; little by little. Building, building, constantly having in mind, yes, time is getting short. This is the eating of time. Me, being eaten, and now I wish to eat Heropass. So that I will ^(be) not any longer ~~be~~

he will then be able to really start to work on himself

~~any longer~~ bound and that I then in that existence could be what I wish to be, and then can return to earth in order to live on earth like a harmonious man. ¶ I say such pictures, such ideas, such ^{considerations} ~~configurations~~, such imagining^s, sometimes hallucinations, sometimes that kind of a willingness to devote that time, that energy, to that kind of a possibility, having belief in that what is of course in store for one when one wishes, really wishes. ^{At the cost some} times of the little things which I of course must sacrifice, ^{because} ~~But~~ what are they? They belong here, where ⁿ I can say I leave (them) then I can have (? it?).

So we must work. And it is all up to one's own conscience how much you wish to do. ^{the} This is sometimes going against it, because the tendencies are indicative of what you really are as a personality, ^{that} And a personality has to be purified, gradually, slowly, so as not to disturb the equilibrium, the delicious, marvelous equilibrium that we cherish so much for oneself--this being at ease, and not wishing to be disturbed too much out of ^{our} ~~one's~~ sleep. And still that kind of a dream has to be there, ^{And} sometimes you will wake up, as in a nightmare, and all of a sudden you realize time is short. Therefore you must work. That is your duty. It is a holy obligation, if you take it, ~~XX~~ Take it, you understand your life. If you don't take it, Gurdjieff would say "You die like a dog." Well, maybe--whatever that may be in your case, whatever that is that you might even be afraid of, whatever you think that you ought to do--work, work. It's the only time in work that you will ever see what it is to be at home.

So good-night everybody. See you next week.

This is the changing of your tendencies;